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665 The thought of a political career is absolutely absent. No one has it, not even the guru.

204 The one local paper, the mission bi-weekly
203 "Bentara" (herald), is received by only one
212 guru in Leloba and two guru in Wailolong. It is read by perhaps ten other individuals in each place. It is very important, as it is the only paper here. The people are now in the habit of asking the guru what is in the paper. Thus the word of mouth is the main vehicle, but the feeble paper is an important item. The only books here are school books and religious books. Adults read only the latter, and not for fun. However, they love stories, and he is sure that a library would be deluged with readers. Literate adults over thirty or forty are rare. Younger people are mostly literate. There is
● [207] no radio here at all.

582 There have been no changes in the marriage
593 system to speak of in the last half century.
858 Roy says there have been few changes in the
888 family either. I tried to ask if the children are less respectful or obedient now, but he said no. I tried to get this by the religious conflict, but he is adamant that it never split up families. Even here there was never a loss of respect for the elders, even though they were pagans and the children were Christians. And the elders, although their hearts were sick, never tried to force their children to follow them. They were just not violent. There was never a case of disowning. He said a parent would be ashamed forever if he had done so, and indeed it was quite unthinkable. They love children so much that, though they might try to talk with them, if a child remained firm always a child would get its will. The parents would be ashamed of any open or loud conflict. They might have troubled hearts, but that's all. Although they might try reasoning with them, they would go no further.

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197 can speak Lio, but Lio people have a hard time to speak Ende, as the latter had difficult phonetics.

212 Today eighty per cent of the population is literate.

203 Very few of the people here read, and the
204 only paper that comes here is the mission "Bentara." It is seen only by the kapitan, the assistant, and the guru. Others ask them what is in the news. If there were more papers, more would read. For the first time, the Information Office (Makassar) monthly "Pandji Negara" came here just now.

The only books here are religious books, and these have to be bought (prayer books). In
217 Ende, the mission has a library and there people can borrow, but no one here does. If they had a library here, plenty would borrow books, because they like stories.

204 The assistant is sad about the lack of newspapers. They would like the reading material they provide, he thinks.

212 As a rule, they do not even write letters, because very few of them ever leave. The Ende script is not used. Bapa Ketjil, for an unfathomable reason, got a man from Ende to teach him a little of this lontar script two years ago.

563 The Chinese family here speaks Chinese and
197 Ende. The man of the family also speaks Lio. The Savu learn to speak Ende fast, but they speak Savu at home.

185 The belief today is that everyone must have
212 literate children, but there is not much thought about foreign languages, except that they know that they now must have Malay. There
[207] is no radio here and few have ever heard one.
546 About once a year some of them happen to see a movie in Ndona or Ende, but the great majority of people here have never seen one.

000 they might ask for one of those too.

207 At the pasanggrahan there is a radio, telegraph man, a Dutchman, married to a Roti girl. His Roti assistant is there too. He supervises and fixes the radio and telegraph installations in this area. He gets fl. 280.00 a month. He says that in Savu, which is primitive, and to a lesser degree in Roti, there is much fear of magic in radio. They suspect that it is necessary to put a kidnaped child's head under a new radio pole, and they have even looked under the poles. He showed a group of school children how he took apart a radio set, to show them that there was no spirit inside. This notion in regard to child and head sacrifice is all over here, and underlines the way the Radja of Lio started again to sacrifice children and scatter their bodies in the fields for fertility during the war when the Japanese were here. He was executed in Kupang by the Dutch after the war, because he had also killed Dutch and Australians. This sort of thing is everywhere here, just under the surface.

000 Arriens said that in Alor there is plenty of suwanggi murder. He is inclined to go easy with such cases, as they are sure they did right. One man lost a child after an old women had come to ask for food two nights in a row and he had refused. His right arm got paralyzed too, and he was sure that she was a suwanggi. He took a parang in the left hand and swept off her head, despite her protests. In court he told the story and still could not use his right arm. Arriens gave him six years, but the Kupang court raised it to fourteen, as there were too many such murders. Arriens also said that he went to Wolowaru when they were putting in a new radja, and asked all the mosa laki to come and tell their wishes secretly. They did well,

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533 871 In connection with special training for individuals, the only thing they can think of is that the children have flute lessons in school and learn to read notes.

212 In Wailolong fifty years ago only one person was literate.

191 212 Everyone here can speak the local language. Of the old folks, perhaps only one per cent can speak Indonesian. The younger people are learning it in school. No one here speaks Dutch. No one here speaks any other language. About fifty per cent of the population here can read and write. At the most perhaps ten persons read regularly or at least look at the mission paper. This is the only "reading matter" except for prayer books.

There is almost no writing done locally. Perhaps about ten people have at some time written or received a letter. One guru can read and write Arabic.

There is no special instruction given in reading and writing. There are no aliens, and hence no foreign languages used in the area. [207] There is no radio, and perhaps only the guru have ever seen movies.

178 412 262 There have been very few changes in the technology here introduced during the last fifty years. They are using shovels a bit, etc., but mainly the same old artifacts. In regard to food, there are a few changes. For example, there are new kinds of vegetables (in the old days they evidently had practically none), new varieties of bananas, etc. Evidently food was simple to the extreme in the old days.

286 The women spin and weave here, and this is perhaps the most important craft (in fact there 323 is no doubt about it). There is no pottery (they buy such items from the few places where pottery is made). Recently, a few people have 200 learned how to cook salt. There are about ten

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212 one could read or write. In fact, this goes for all of Manggarai. Everyone here speaks
191 the local language. About fifty per cent of the people here speak Malay, and most of those who are not able to speak it are oldsters. No one can speak Dutch or English here.

212 Only those who have gone to school can read
204 and write. No one reads Bentara, a mission
797 paper (although the guru does). Two people read the sheet which the mission puts out for Manggarai. It is called Palita.

212 The only books here are religious books and song books (and books in the school?). Note: I saw many children with their school "tackle" hanging on a string around their necks. They wear them on their backs. They are a piece of chalk stuck in a bamboo, a ruler, and a bamboo with a wet cloth. These are for writing on slate.

[651] The children and other literates write in
[217] order to "keep books." Thus there are the "tax books" showing how much each person must pay in palm wine, etc., to the tuan tanah. These are written for him. All sorts of transactions are "recorded," e.g., prices, borrowing, gifts for such things as marriage feasts, etc. This is brand new. There is practically no other form of writing done here.

185 Everyone is eager to learn here. The only
191 language other than their own which is taught here is Malay, but in class four they are starting to learn Dutch, taught by the guru who was in a seminary for two years.

207 There are no radios here. Once a pastor in
546 1941 brought a movie projector here, and many people saw movies then. That's all.

412 There are many new tools here, for example, shovels, drills, and axes. They are even able
178 to make some of these now. There is much more
415 use of iron tools and utensils than was formerly the case.